

rously added five-eighths of an acre. The congregation have now the deed of 1878. On the 21st of May the ground was cleared and made ready for the erection of a new church. Now a building 42 x 32, of frame structure, to be brick-clad, resting on a substantial stone foundation, marks the spot. The contractors of the mason work are Messrs. McArthur and Doyle, of Beaverton; carpenter work, Mr. Hamil, of Sebright. The congregation furnish all the material; brick work and seating will not be completed until next summer. By the middle of September we hope to have the building in such a state that the congregation can worship in it this winter. The Building Committee are Wm. J. Hill, chairman; Andrew McNabb, sec. treasurer; Thos. Hill, John Carley, jun., Col. McNabb, Alexander McDonald, Dougald McNabb, Peter McNabb, sen., Peter McNabb, jun.

A COMMITTEE of the Presbyterian Bible Class in connection with the Orillia congregation, says the *Packet*, waited on Mr. William Turnbull, their late treasurer, at his residence, on a recent evening, and presented him with a handsome and costly Bible, as a token of their respect and friendship. The presentation was a real surprise to Mr. Turnbull, but it was not long before every one was made to feel at home. The Rev. R. N. Grant made the presentation in a few well chosen words, remarking that all were very sorry to lose so useful and faithful a worker, one whom they had long ago learned to love, and whose memory all would cherish. The only comforting thought was that that which was their loss was most certainly Huntsville's gain, and in more aspects than one. Good men were wanted in that new country, who were willing and ready to fight under the banner of the cross; men who were willing to suffer, if needs be, that the Master's work might go on. The reverend gentleman knew that Mr. Turnbull was that kind of a man, and that one thought gladdened his heart. They had come to formally say "good-bye," and in so doing he assured Mr. Turnbull that the very best wishes, and the tenderest prayers, of their many friends would follow himself and Mrs. Turnbull and their family to their new home, which he hoped they would find pleasant and profitable, and also that they might make as many friends in Huntsville as regretted their departure from dear old Orillia. Mr. Turnbull said he did not know how to reply; he thanked all for their splendid gift, and felt very sorry to say "good-bye" to his Bible class friends—he felt that one of the hardest ties to break. He would always kindly remember them, and more especially their kind and generous farewell that evening. He would continue to pray that Orillia Presbyterian Bible class might be, in God's hands, a power for good, and the means of gathering many souls for the Master's kingdom. After partaking of refreshments, the party retired.

DAVID GRAHAM BARKLEY, chief judge in the Punjab District, India, spent Saturday last in this city as the guest of Mr. Thomas Kerr, Gerrard Street, whose wife is his cousin. Judge Barkley is a native of the North of Ireland, a graduate of Queen's College, Belfast, and an LL.D. of Queen's University. He was one of the first to pass the Civil Service examinations established by the Home Government many long years ago, and was sent out shortly afterward to an important appointment in India, arriving just as the great Sepoy rebellion was being effectually suppressed. Possessed of eminent abilities and high moral character, he gradually worked his way upward, till he attained the distinguished position he now occupies. His stated residence is at Lahore, a city of 150,000 inhabitants. His judicial functions extend to a territory covered by eighteen millions of people. Taking his departure from the Punjab a few months ago, on leave of absence, to revisit his old home in County Derry, he went to Australia and New Zealand, on a short visit to near relatives in these far off lands; and thence, crossing the Pacific to San Francisco, he came to Toronto, in the hope of meeting with his cousin, Mrs. T. Kerr, now accompanied by her eldest daughter, on her way home from a visit to her mother in Ireland. He left for Montreal in the evening. Thence, he goes to New York, where he takes shipping for the Old World. The learned judge is far from presenting the sun-burnt, mummified appearance we are apt to associate with long residence in India. He still retains much of the fresh healthy look of his early Maghera days; and if, in fulfilment of his expectations, he be allowed to retire at an early date from the service to which he has given about thirty of the best years of his life, we hope he may be spared to spend very many happy days to come in his native land. Now that a higher education is attracting the attention of the young people of this Province so largely, would it not be well for some of them to look to the Civil Service examinations, London, as opening a door to the most honourable ambition? We doubt not there are many of them who might repeat in their own history the story of Judge Barkley's success.

PRESBYTERY OF REGINA.—This Presbytery met in Regina on the 10th ult. There was a good attendance. Messrs. A. Currie, D. H. Hodges and W. Nichol were licensed and, with Mr. Robert Goudie, licentiate of the Church of Scotland, were ordained in the evening, when there was a fair attendance. Mr. Robson preached, Mr. Taylor presided, Mr. Herald offered up the ordination prayer, Mr. Urquhart addressed the ordained and the Rev. James Robertson addressed the people. The resignation of Mr. McWilliam of the charge at Prince Albert was accepted. A committee, consisting of Messrs. Taylor, Hamilton and Urquhart, was appointed to draw up a suitable minute anent the resignation, the Rev. Alex. Campbell appointed to preach and declare the pulpit vacant, and the Home Mission Committee instructed to correspond with the Assembly's Home Mission Committee and the congregation with a view to procuring a suitable successor. Mr. A. Hamilton was elected Clerk in room of Mr. A. Urquhart, who gave in his resignation, and who was given a hearty vote of thanks for his services. Application for leave to elect elders at Waseana, Leithbridge, Battleford and Medicine Hat were granted. The appointments of Messrs. McLeod

and Cameron to points along the Canadian Pacific Railway were confirmed, and a missionary is sought to labour specially in the mountains. Arrangements were made for the dispensing of ordinances in several fields. The Presbytery approved of the recommendation of the Foreign Mission Committee that teachers be sent to the File Hill group of reserves and to Muscowpeting's reserve, and that a building to cost about \$1,000 be erected at Round Lake. The Presbytery expressed its satisfaction that the Indian Department has agreed to establish an Industrial School and place it under the charge of the Presbyterian Church. A call to the Rev. S. J. Taylor from the congregation at Moose Jaw was declined, and, being set aside, the Rev. H. McKay was appointed to intimate the fact to the congregation and confer with the people. The next meeting is appointed to be held at Moosomin on the first Tuesday of November.—ALEX. HAMILTON, Pres. Clerk.

## Sabbath School Teacher.

### INTERNATIONAL LESSON.

BY REV. R. P. MACKAY, M.A.

Sept. 12, } THE MISSION OF THE SPIRIT. } John 16  
1886. } } 5-20.  
GOLDEN TEXT.—"He will guide you into all truth."  
—John xvi. 13.

#### INTRODUCTORY.

The command that they should love one another would be the more needful because the world would hate them with a hatred that even His pure life and love could not overcome. They hated Him before they hated them. Then, if hated by the world, we should not assume that the fault is ours; the world in selfishness only loves its own, and we can secure its favour only by a false compliance. He chose us out of the world, made us branches of the vine, gave us a new life, to which if faithful we must share the fellowship of His suffering—be persecuted as He was persecuted. He ironically adds that they may expect their words to be kept as His were, and yet words are the only opposition they are to offer to this hatred. When the Comforter—who proceedeth from the Father, and is irresistible—comes, even He will not offer any other opposition than testimony. He will testify of Christ (chap. xv. 26), and as the Spirit of truth, will not vary this testimony to please an angry world. That Comforter will speak to the world through them (chap. xv. 27), and will be their defence. Not, however, the world alone, even they who profess to be the children of God, will resist and persecute you—put you out of the synagogue, and so misunderstand you as to think that by slaying you they do God service. All this they do because they are ignorant of the Father and Me. But that ignorance, he says, is not excusable—on account of My words (chap. xv. 22), and works (chap. xv. 24). They hate Me without a cause, and thus fulfil the scriptures. These things Jesus did not speak of before so definitely as now. He now tells them plainly that their faith may not be shaken when the reality comes.

#### EXPLANATORY.

I. The Promised Comforter. (Verses 5-7).—The disciples yield to excessive sorrow. They are so troubled with the thought of His departure that they cease to question as they formerly did. Their minds are too much overwhelmed to give due attention to His words, and to seize the opportunity of inquiring into the object and scope of His departure, how it was to affect them and Him and His kingdom. Instead of taking a deeper and deeper interest in what He said, they succumb to sorrow, and at this point seem to lose faith in Him, as if He was making a mistake and had led them into unnecessary difficulty (verse 6). How natural that is! But how wrong it is! He makes no mistakes, and at times of greatest perplexity we should only enquire of him more earnestly what His purposes are.

The Comforter not come, etc. (Verse 7).—Jesus thought not of His own sorrow and suffering—only of their good. They thought only of themselves, and not of Him, or if they did, they thought that He was but going home to the Father, and all was pleasant. It was expedient for them that He should go, because the Comforter would not otherwise come. The following may be reasons why:

(1) Because Christ's personal removal was needful to enable the disciples to rise above carnal expectations, and thus become susceptible of communion through the indwelling Spirit. The whole past economy was a preparation for a more spiritual state, and this was part of that preparation.

(2) The glorification of Christ was needful (chap. vii. 30) before the Spirit could come, for it was to be the mission of the Spirit to hold up a glorified Christ to a perishing world.

(3) His departure, through death, was necessary that the justice of God might be satisfied. Until that was done the blessing of the Spirit could not be granted. The granting of the Spirit was the counterpart of the removal of the curse.

For these reasons, and others that are hid in the councils of God, the Pentecostal outpouring could not come until He went away.

It is not of course to be believed that the Spirit was not in the world before this. He did work as a Spirit of love and service and inspiration and desire; but His manifestations then were, in comparison with these of the Christian dispensation, as indistinct as the manifestations of Christ, as the Angel of the Covenant, were in comparison with His Incarnation.

II. The Spirit's Influence on the World (Verses 8-11).—The Spirit was to come to them, and defend them against all the opposition and hatred spoken of above by convincing the world that it was wrong, and they (the disciples) right.

The Spirit labours to bring the world into a right un-

derstanding of the three all-important thoughts—sin, righteousness, judgment—thoughts that no power on earth can make men realize. It is only done by the inward working of the Spirit.

The object of the Spirit is to induce faith, that all may be saved, and to perfect the faith of such as have it; but they who will not believe are ripening for their doom.

(1) *Convinces of sin* (Verse 9).—The sin specified is unbelief. That is the kernel of all sin. It was the sin of Adam in Eden; he disbelieved God. It is the root of all disobedience, and the issue of disobedience; the very climax of sin is unbelief in Christ, as He is presented by the Holy Spirit. This unbelief is not a mere specimen, but the radical principle of all evil.

(2) *Convinces of righteousness* (Verse 10).—When the Spirit convicts of sin, it is that He may offer salvation. He makes the sinner know he has no righteousness of his own, and that some righteousness is needed by which to appear before God. Then the perfect righteousness of Christ is presented as the rule the sinner needs. And it is a righteousness to be laid hold of by faith, not by sight—because I go unto the Father, and ye see Me no more.

(3) *Convinces of judgment* (Verse 11).—The cause of Satan is lost. Every one who will may escape his power and his condemnation; but if they lay not hold of the righteousness of Christ they will share in his overthrow. That is the work of the Spirit, dealing with the consciences of men, reproving them in order that He may be able to comfort them.

It is also to be observed that the Spirit does the work of reproof in believers, as long as any of the world remains in them, that He may perfect their faith and fit them to dwell with Christ.

These three offices of the Spirit correspond with the three offices of Christ, who, as prophet, priest and king, teaches, atones and delivers from judgment.

III. The Spirit's Influence upon Disciples.—The disciples were not able to bear (to understand) all He had already said. Their burden of sorrow made them less intelligent hearers than they otherwise would have been. He had much yet to tell them, but in His consideration for their perplexity—which was increasing—He reserved it until the Spirit would make them susceptible of the truth.

Many things.—What were the many things Christ had to tell them? Chiefly to make them better acquainted with sin, righteousness and judgment—for their own sake, and that they might testify more powerfully to the world. That is the teaching of the Spirit now. Then there were other matters relating to the old economy, such as we have in Hebrews, and relating to the future, such as are revealed in the Apocalypse.

Lead. The disciples did not by one bound enter into possession of all truth. They gradually entered into it as their own hearts grew in capacity, and as occasion required that revelations should be made.

Into all truth.—Not all kinds of truth about which men seek information, but into the understanding of all this truth of which he had been speaking, which is necessary unto salvation.

Not of Himself.—Of Himself, as separate from the Father and the Son, He will not speak. Jesus also disclaimed (chap. vii. 16-18) such self-testimony, which is the character of a false witness. All creaturely independence of God leads away from the truth.

What He hears, etc.—The Spirit searches into the mind of God, knows the deep things of God, and reveals to man what he can know. But man can only know the truth about God, as it is revealed in the face of Jesus Christ. Hence the Spirit glorifies Christ. That is the consummation. He begins with testimony (chap. xv. 26), ends with glorification.

All the Father, etc. (Verse 15).—Jesus, throughout the whole of this Gospel, appears as if protecting the honour of the Father, and yet placing Himself on an equality with Him. Here all is traced back to the nature of the Trinity. The Father and Son are one, and the Spirit knows their secret councils, and reveals them to men so far as needful.

IV. Sorrow to be Turned to Joy. (Verses 16-20).—The transition of thought seems to be that this high joy was only to be realized through sorrow. That is typical of the Christian and Church. He went away, but in a little while returned at His resurrection. But the future comings, until the final one, as in chap. xiv. 3, are also meant.

Jesus knew, etc. (Verse 19).—He marked their desire and encouraged it. He answers it by telling its effect upon themselves. They would sorrow without sympathy. The world would rejoice in their misery. But soon their sorrow would be turned into joy. Not exchanged for, but turned into. The very subject of their sorrow would become the material of their joy.

It is constantly so. The pains and trials of life are instruments of blessedness. "On the floods of tears we float out of ruin," some one has said.

He does not add that the world's joy will be turned into sorrow. He would not appear to exult in their ruin, nor have us do so; but it will be the case as surely as the other.

#### PRACTICAL SUGGESTIONS.

1. The arrangements of life are best known and controlled by Christ.
2. Above all things pray for the Spirit.
3. The little while will soon be over, and then glory.
4. Pity the world in its false joy.

THE members of Ardrossan Church are still divided regarding a pastor. At the meeting to moderate in a call ninety-three voted for Mr. Mark Scott, Edinburgh, and thirty-six for Mr. D. S. Adam, Glasgow. The Presbytery did not sustain the call, as only ninety members signed it out of 174 on the roll.